1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

[17] diagonally superimposed on each other, exactly duplicating some of the ancient smoke-holes recently unearthed in Central Asia by Le Coq. A large store-room about 6 feet deep runs the full width and height of the house and is entered by a door at the back of the central atrium. It is provided with a minute, unglazed, shuttered window, the only 'window' known in Hunza except in the houses of the Mir and the Wazir. The furnishings of the living room are simple but adequate. Two large sleeping benches, some 7 feet wide and 9 feet long, flank the side walls, and are raised 18 inches or so above the floor. The sleepers roll themselves in homespun blankets or padded quilts and sleep crosswise on the bench like parallel sausage rolls. One bench is reserved for men and the other for women. The hearth occupies the centre of the floor and is outlined by four stone kerbs. The sleeping benches, which serve by day as sitting places, are screened at head and foot by capacious cupboards, one of which serves the mistress of the house for her kneading trough and other utensils, another takes the form of a large bin with sub-divisions to hold the current supply of flour.

The normal cooking pots and oil vessels, lamp cruses, etc., are of hollowed soap-stone, often of gracefully irregular shape, reflecting that of the boulder from which they have been hewn. Gourds furnish the usual 'jugs', and wooden bowls, nowadays frequently turned on a lathe, the eating vessels. Wooden spoons and ladles are cut in one piece, the handles being formed by a convenient branch or twig. The delightful result is that no two pots, bowls, or spoons, are identical in size or shape. Unfortunately aluminium or enamelled iron vessels and galvanized buckets are finding their way into the country. We ourselves were, I fear, guilty of adding to their number and even introducing a few multi-service kerosene tins.

The greater number of field implements are still of wood, though the ploughshares are now usually shod with an iron shoe or tip, and a lucky family may have acquired an iron spade or hoe or a five-pronged iron fork. A small community of ultimately Indian origin, the Béricho, lives amongst the Burusho and supplies the music for their polo and dancing and the blacksmithery of their simple ironwork: the shears, the rude sickle, the sharpened scrap of iron that serves as razor.

[412] The sharpened stone or ibex horn, which till very recently served for all necessary carpentry, is now replaced by the iron-headed adze which hacks out the steps on the log ladder and shapes the narrow planks for doors and cupboards. The true Hunza door consists of a set of

1: Lorimer T-3 (1920-4; 1934-5) 1938 AV7 Burusho AV7

these narrow planks placed side by side and pierced by horizontal holes through which two parallel rods are threaded ; the hinge is a longer piece of wood pointed at both ends and rotating into holes in threshold and lintel ; while the whole is secured by an ingenious wooden lock. Most villages, however, now possess a carpenter or two, trained in the P.W.D. workshop at Gilgit and armed with plane and saw, who can produce more Europeanized doors and cupboards, to the greater comfort of their owners and the selfish regret of the anthropologist. The old, home-made door is still in use for barn and byre.

Every peasant family is almost entirely self-supporting and independent, eating the produce of its own laboriously and beautifully terraced fields (PLATE I), wearing the woollen cloaks and caps spun and woven from the wool of its own sheep, and booted from the skin of its own beasts. The only foreign garments worn are the cotton shirts and trousers of comparatively recent introduction, now considered indispensable by both sexes, and the merry little cotton caps, plain or silk-embroidered, which have replaced the heavy woollen salvation-army bonnet of the women. Butter is made and water carried in skins ; grain and flour are carried in skin-bags or sacks and stored in skin-sacks or wooden bins. Rugs, saddlebags and ropes are woven of goat's hair.

In a country where no unirrigated tree can grow, timber is very scarce. An old apricot or appletree is sometimes available, or the root of an old vine, otherwise the only general timber is the poplar, grown primarily for poles and rafters, and the willow, absolutely essential for baskets (PLATE II), a dozen varieties of which are needed for carrying apricots, manure, dry leaves, straw etc., and for storing potatoes and dried fruit.

The soil of Hunza is unimaginably poor, consisting in fact of little but powdered-up mountain side. The scarcity of water means also the non-existence of pasture, and the few animals that can be fed eke out a spartan existence on the scraps of grass growing on the rare semi-irrigated strips of hillside or beside the water-channels, and on such weeds amongst the growing crops as are not earmarked for human consumption or remain after the crops have been reaped. This scanty provision is supplemented by the autumn harvest of dry leaves (not one of which lies on the ground ungarnered), the straw and stubble, and occasionally a small quantity of dried grass. Only a few families command enough land and water to grow a little lucerne for fodder. The most livestock that the average household of 10 to 20 persons

402 'machines' known in Hunza, and the mechanism of all three is so simple that parts can be replaced, repairs or adjustments effected, by any intelligent child—and we met no *un*intelligent Hunza child.

286 Anyone desirous of doing so can acquire a weaver's skill, and in our village of some 200 families there were seven or eight expert weavers. The loom-pit is a hole in the ground, 2 feet wide and deep and 2 feet 4 inches from back to front, with a stone bench at the back. Two horizontal poles balanced on stones a couple of feet above the ground at either side carry the heddles, etc. Here the weaver sets up his home-made loom of ingeniously simple construction worked by four treadles in the bottom of his pit. While he works, the owners of the wool sit by and wind his bobbins. A skilful weaver can make the nine yards of narrow homespun required for a man's cloak in a day and a half. The loom-pit occupies fully half the width of the 'street' and when being used forms the centre of a shifting group of cheerfully gossiping passers-by.

Goat's hair is woven on an even simpler upright frame, a forked piece of tree supplying the single shed required.

322 Turning is a rarer accomplishment than weaving, and our village boasted only one lathe-master. Like the loom the lathe is set up in a pit. The person desiring a bowl supplies the necessary rough-hewn block of wood (apricot or vine root preferred) and the motive power required to turn the horizontal bar, on to one end of which the wood is spiked. The turner crouches alongside with a selection of small curved chisels which he rests on an adjustable tripod to steady his hand (PLATE IV).

● 415 There is no room to tell of all the simple yet ingenious household utensils which the Hunzukuts conjure from the scanty resources 411 at their disposal: the spliced wooden bow faced with plates of ibex 322 horn and beautifully curved; the boys' catapult bow with double string of horse sinew, for scaring birds; the double-chambered wool-container made of rowan bark; the small vessel like an ash-tray which steadies the woman's rotating spindle and is moulded from the refuse of the apricot kernels left after the oil has been expressed. Not a 372 shred of anything is wasted in Hunza. What cannot be eaten or turned 132 to use—even the shell of the apricot kernel—is gratefully seized on as fuel for the pitifully small fire that cooks the bread and vegetables. Fires for mere heating are an undreamt of luxury. Hence the draught-proof house is essential, for at 7–8,000 feet, with snow mountains all round and a temperature of 19° Fahrenheit, the 'Great Cold' is

252 yeast and cooked on a griddle, like small, thin pancakes. Zaidu made them as of course, since they are the normal local food, and we had a few fresh for every meal (they are horrid stale). Their great merit is that they can be eaten without butter or
262 jam. This was a great advantage, for butter was a problem.
234 The tinned butter we brought with us for the road all went bad—you could not blame it in that heat—and butter in our sense of the word is unknown in Hunza.

There was fortunately a little cow's milk to be had, but the cows get so little to eat that their milk has not much butter-content. A really good Hunza cow yields at most a quart of milk a day after she has fed her calf, and she only gives milk at all for a month or two after the calf is born. So
• [415] milk is no part of the regular local diet. The people normally milk into a gourd, which makes an excellent jug, but has the
[372] drawback that there is no ready way of cleaning it. Where fuel is so scarce no one could boil water merely to scald milk-vessels, and the method is to hold the gourd over the smoke of the fire. This seems to be perfectly wholesome, but it gives a gruesome taste to the milk, already sufficiently tainted with memories of yesterday, last week, last year. So we would send one of our people with a clean aluminium bucket and get the cow milked straight into that. In this way we procured as much as we needed for tea and coffee and puddings, but of course not enough to make butter from, as we had been accustomed to do in Gilgit. Fresh butter proved to be an unattainable luxury. The local butter, which they call *maltash*, is much prized; there is so little of it that it is kept strictly for feast days and great occasions. Their chief chance of making it is from the goats' milk when the men have the animals up at the summer pastures. They make it day by day, a little at a time, and when they have collected about two pounds they shape it into a ball, wrap it in birch-bark, tie it up with strips torn from the roots of juniper, and then bring it home to
[251] store. With luck one good she-goat will provide two balls of *maltash* per season. It is then stored in a tiny stone larder under the nearest water-channel to keep it damp and cool, and thence produced when wanted. Even when quite fresh it tastes very

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

ingly competent. There's nothing connected with their every- 181
day life that they cannot all do, and do well.

I saw a couple of pretty young women sitting together in a 283
little orchard spinning, as they watched a few sheep grazing on some odd blades of grass that grew between the trees. I scrambled over the wall and sat beside them to watch. They showed me what they were doing, and as we talked a fine old greybeard passed by driving a few goats and sheep downhill. "What are you doing there, Mother?" "Naját and Zaida are showing me how to spin." "But don't you *know*?" Half shamefaced, wholly amused, I tried to explain that unfortunately in our country most of the spinning was done with "wheels" (a general sort of word for machinery of any kind—a thing which, of course, they have never seen), and quite a lot of women besides myself did not know how to spin. He shook his head sadly as if to say, "What is the world coming to?" and stood a moment to watch us. Then sympathetically but firmly he said: "You'll never learn now, I'm afraid. You should have begun as a child; it takes a lot of practice. Goodbye." And as he went after his animals I saw him still gently shaking his head over my lost youth—which he could not regret more than I.

Wherever she is going, whether to the orchard to gather 283
twigs for firewood, or to the mill with a small sack of grain to 415
be ground, the woman carries under her arm a quaint little kidney-shaped receptacle for her well-washed wool. It is usually made of wild rowan bark. The menfolk when up at the summer pastures cut a strip of bark and bend the two ends towards the centre, forming two circular chambers. They then bury it for a year or two till it has taken the required shape. Then they lash on a thin wooden base and lash the two circular chambers together, and the wife's *pfurúkus* is ready for her. In one side she puts the clean wool which she teases by hand, removing any lumps or bits of straw, which she puts into the odd-shaped cavity between the two circles. She then coaxes bits of the cleaned lump into a neat ribbon of wool about 6 inches long and 1½ inches wide, and beats it well on her knee till it is perfectly flat and even and coheres together, and this little

283 415 strip is folded and placed in the second chamber. When she has enough of these *dapping* prepared, she takes out her little spindle, also shaped at home, puts the point of it into a little dish like a small ash-tray, which prevents it from wandering about while she rotates it. Then with a *dap* of wool in her left hand and the spindle in her right, she conjures somehow a fine even thread on to the whirring spindle. So many *dapping* make a spindleful, so many spindlefuls make a ball, so many balls suffice for a winter cloak. Undoubtedly you must learn as a child. The shape of the *pfurúkus* makes it most convenient to carry; even if you have a child on your shoulders and a basket on your back, it sits under your arm and stays there of itself, one circular chamber projecting back and front. The little ash-tray is cleverly moulded by the women from the malleable mush left when they have squeezed every drop of oil from their apricot kernels. It dries in a day or two and serves for many a year.

243 There was a jolly family party who worked the fields just below our house. I used to wish the fields didn't slope down and down and we could then have watched them better from the windows. When we arrived they had just reaped two fields of wheat (which ripens a fortnight later than the barley) and piled the sheaves in two big stacks. Then they made their threshing-floor as earlier described[1] When the floor was dry they spread the entire circle 2 or 3 feet deep with cut wheat and got a team of five cows, tied their muzzles loosely together with a soft rope round each and then drove them round to [462] tread out the grain. It is usually a woman or girl who drives the team, but sometimes a man or boy will take a hand. The outside beast has, of course, to make the biggest circle, while the centre one just buzzes round as nearly as possible in the [461] same spot. As the driver gently touches them with her switch she keeps shouting "Hai, hai, hai!" to encourage them. When she gets tired one of the others comes on duty and she goes and sits down in the shade of the stack. As you can imagine, it is pretty hot in the noonday sun. I joined the women in the shade where they sat spinning away and keeping an eye on the toddlers. There were two dear little girls, Shamúli and

ooc [1] [See p 79, Cat. 116 or 243. -- Ana/45]

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

is convenient. Each person has his own wooden bowl and wooden spoon. They roll up their pancakes and dip them in their bowl of thick vegetable soup or take up the soup with the spoon. The head woman of the house apportions a fair share to each, and I fear there is rarely enough to allow of second helpings.

The art of rationing the family all through the year is recognized as a difficult one; each able-bodied man is entitled to double a woman's ration, but the expectant or nursing mother gets a larger share than the other women; each child after weaning gets a certain ration according to its age.

If a *rúli gus* (housewife-in-chief) is over-generous with her rationing during the post-harvest months of plenty the whole family may starve before next year; so a "competent woman" is highly valued, and incompetence is a fair ground for divorce. No ill-will is felt or expressed, but back she goes to the father and mother who bred her.

The No. 1 Household consists of grandfather, a charming old man, who proudly boasts that he built the house they live in and himself laid out the fruit garden; his two sons, who now do all the heavy work and who both are lucky enough to have small jobs connected with the hospital—this accounts for the family's relative well-to-do-ness; the elder son's wife is my friend Bibi Gímo, the *rúli gus*; the younger son's wife is a beautiful girl Naját, who became one of our best friends. In a community where all faces are happy and kindly, she has the happiest face I have ever seen, and a natural grace of bearing and manner that would adorn any station in any country. Naját so far has no children, but Bibi Gímo's married daughter was staying with her at the moment. There is also an adolescent daughter, Shukuru, who is already growing her hair, and will no doubt presently be married; two nice boys of perhaps thirteen and nine, and the two little girls I have mentioned already, Shamúli, say six, and Banu of three or four, and I imagined there would ere long be another child.

On my second visit, since they had all been so kind to me, I took a tiny rubber ball for Banu. It was a great success. Not only she and Shamúli played with it, but the grown-ups

belonging to a family in which Prince Ghazan Khán had been fostered, and who had thus acquired the extra land, etc., which is the recognized recompense for fostering royalty. We supposed that it was a desire to live up to this distinguished new connection (possibly it was a stipulation of the bride's people) that prompted his intention to set the young son, Kamber, up in a house of his own instead of bringing the new wife to share the parents' home.

Whatever lay behind this departure from custom, Nadíro sent his Hérul Nisa one day to tell me that he was setting out to "smite his poplars" if I would care to come. It was a *very* hot morning and I was deep in something else, but of course you'd never see anything if you weren't ready to take chances as they turn up. So I shouldered my camera and tripod, seized my long walking-stick (which is a great aid to climbing walls or leaping down them), on which I had made notches every foot to serve for measuring distances, and set off with Hérul Nisa. "Where is father's poplar garden?" I asked. The Aliábád people have a bewildering way of possessing odd scraps of ground dotted about all over the place, just according as they have taken up one plot or another of the sometime royal land. "Oh, quite near," she said. Everything is "quite near" to these active people, who think less of a 500-foot climb than we think of running a hundred yards to the pillar-box at the corner. It was, in fact, a hot, vertical half-mile over the roughest ground without even a track. Here on a rugged patch of stony, steep-sloping ground, carefully walled in, I found the whole of No. 8 and several neighbours busily setting about the felling job. One man scrambled up and attached a rope near the top of the fated tree. Two or three laid hold of the rope and stood at some distance to pull in the right direction, while the old Ustád himself skilfully hacked a triangular bite out of the trunk near to the ground and then axed away. It was only a few minutes till the slender poplar crashed down. Then Kamber and his friends hacked off the few remaining uppermost branches—the lower ones had been cut long ago—and the womenfolk and young people all clustered along the trunk to peel off the bark, taking care to get it off in strips as long

and wide as possible; for bark strips are useful for many things. Some of the flakes were 3 or 4 feet long and 8 or 9 inches wide. They would be kept to make large drum-like containers for storage purposes. While the men proceeded to deal with the next tree, the women and young people filled shoulder baskets with chips and twigs and branches and carried them home to store. "Lots of firewood for a long time to come," smiled Bibi Anjir to me gleefully as she limped away as fast and as surefooted as a girl, despite the stiff leg.

I helped, of course, with gathering up the firewood and the bark, but I was never allowed to shoulder a basket. I would have done it gladly enough many a time, but what with silly shoes (which always provoked my companions' sympathy: "It would be so much easier for you to walk safely barefoot, Mother"; I wondered, seeing that my incompetent, soft feet had been for half a century encased in foolish footgear!) and unpractised muscles a cross-country scramble unladen required all my attention. In any case, however, they would never hear of my carrying anything—"the Great must not do that," they said, and as we were enjoying so many privileges of "the Great," we had to pay the recognized penalties.

When the trees were all prostrate, I measured the effective poles that remained and found they ran from 50 to 60 feet: the original trees must have stood 60 or 70 feet high. The Ustád had put the saplings in himself when he walled and planted the "garden" twenty years or so before. Good timber like this is a sound investment. Sixteen good poplars go to the making of a house; up to twenty may be needed if they are smaller. If people are definitely quitting an old house for a new they will dismantle the former for the sake of rafters and cupboards, and you will occasionally see the shell of an old house standing derelict. But the cases of house-building which we actually came across were the hiving-off of son or brother and required new wood. A man who has no trees of his own to cut must, of course, buy them from some neighbour, and this, with the carpentry, will be the major expense.

The Ustád had already levelled the ground for the new house beside his own, and soon the trenches were dug for the foun-

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

Chapter 21

HUNZA CRAFTS

ONE of the most refreshing things about Hunza is the absence of machinery. Every essential tool and utensil can be made and mended at home, and every individual enjoys the self-respect that comes from the exercise of necessary craftsmanship. The picturesquely asymmetrical stone cooking-pots, oil-jars, and crusie-lamps have each been fashioned by father or grandfather, or it may be great-grandfather. Each has its own individuality and its own history. The ladles and wooden spoons of delightful and often fantastic shape have been cut out from suitable branched bough or root—handle and bowl in one piece, no two alike. Your own carefully planted and tended willows supply the flexible withies for a dozen kinds of basket, and the man or woman who could not construct the one required would be hard to find. Reels and spindles for spinning, bobbins and shuttles for weaving, wooden hoes and shovels, two-prong forks cut in one piece from the tree or the graceful five-pronged winnowing forks with neat and skilful lashings of gut holding their curved teeth in place, the plough, the frame and heddles of the loom, the treadles and framework of the lathe that turns the wooden bowl, are all home-made. You cure the skins of your own beasts for sacks and bags and boots. When the women want more wool for spinning, any man at any moment will shear another sheep while the women and children hold its legs.

The only work that the home cannot itself tackle is the ironwork—a very recent substitute for stone and bone and horn. An occasional iron pick or shovel, fork or crowbar is brought up "from below" (India or Kashmir) by a returning

cumference, twisted them with his fingers till he had a small 286
nucleus of double thread. With a wooden peg he fastened this tiny ball so that it could not unroll, and started swinging it round his head, letting it touch the ground now and again to increase the spin. It travelled in wider and wider circles till the connecting thread became of unmanageable length and began to kink. Then he hauled it in and wound the beautifully twisted length of doubled thread on to the little ball and again pegged it down. Thus he continued till the original ball was exhausted.

Not long after, the Ustád's Hérul Nisa came to say that they were setting up a goats'-hair loom at their house if we would care to see it. We found that this time a large vertical frame standing on the roof of No. 8, lashed to the rafter of the balcony, and in course of being strung with just such a warp thread as Kalbi had shown us in the making. While Hunza sheep [233]
are uniformly white, three kinds of goat are kept: white, brown, and black. Black hair is used for the warp, while the bobbins are wound with white and brown. The bobbins in this case are long, needle-like rods the full width of the cloth, 2 feet or so, with the hair wound round notches in each end. There are only two heddles, thrown backwards and forwards by a forked peg like a boy's catapult. Goats'-hair weaving is a slower job and heavier than wool-weaving, but the Ustád is master of it, too, and was again initiating two younger men. The different coloured hair allows of pattern-weaving, and they enjoy devising new stripes and squares of brown and white. A very heavy comb is needed to beat down the intractable material, and in order to prevent the cloth being drawn too tight by the cross threads, two "bows" of flexible wood were spiked across it to keep it flat and taut. These are inserted as near as possible to the working edge and moved up 352
as work progresses. The goats'-hair strips are used as rugs, or 415
doubled and sewn together to form sacks and saddle-bags.

One day we were exploring the half-ruined village of the 346
old fort, threading the narrow switchback alleys between 345
deserted houses—so narrow that in places you could only edge along sideways—looking for points of vantage from which to

all appeared to us to suggest Persian inspiration. I heard one lady say with regret for a golden past: "What is the world coming to? Why nowadays the very peasant girls embroider silken caps for themselves!"

True enough; now that a little money filters into almost every home the women can get hold of coloured silk from India or Kashgar, and it was a common sight to see girls and women open a tiny home-made bag that hung on their tunic, and take out a strip or circle of calico, a needle, and a bunch of silk, and continue work on a dainty cap. The threads of the cloth were carefully counted and the design traced out in black thread. The silks they used were unspun, clinging masses that I found impossible to handle, and how they manipulated them so skilfully with fingers roughened, you would have thought, by field work, I could not divine. For about 1s. 6d. they can buy enough silk to cover one cap with minute embroidery, and they blend their colours, red, blue, green, orange, purple, yellow, and black, with unerring taste. We laid in a store of their favourite shades so that on occasion we could make an acceptable gift to a bride preparing her trousseau.

After a first experience of trifling gifts of balls and combs we had decided that it would be a crime to spoil the simple, spontaneous kindness of the children or their parents by indiscriminate giving. So we restrained a longing to distribute even sweets and pins, and only made an occasional present on very special occasions or for very definite services rendered. On the other hand, we made a note of such things as would be useful and acceptable, and gathered a hoard of them for our ultimate visits of farewell.

Amongst the women's crafts I have already mentioned the neat little "ashtrays" they conjure from the residual mush of apricot kernels after they have extracted the oil. Washing is amongst them a simple matter. Having no fat, they can make no soap, but there is a plant, called *himan*, which they grow amongst their vegetables, the seeds of which when pounded yield a delightful soapy lather. This is used for special washings only. Every-day cotton clothes are simply rinsed in cold water, flung on a flat stone and beaten with a wooden mallet. When

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252 God, the Merciful, the Compassionate—then they let the blood drain out, washed the neck carefully, and got busy with the skinning. Kalbi is a clever, neat-fingered fellow, as indeed all Hunzukuts seem to be, and in ten minutes had coaxed the skin off whole (without slitting it down the tummy) as easily as you peel off a pair of silk stockings. There were only the 415 holes at the neck and at the four "elbows" and a little slit at the tail, so that with a stitch at the tail and four ties at the legs the skin would serve as a water bucket or a bag for flour.

252 He then hung up the carcase and cleaned it—a wonderfully unmessy business—while we noted down all the words for its various innards. It would have been much more instructive and enlightening if either of us had ever seen a sheep killed at home or had known the English words for all the curious things it has inside it. There was not, even round the kidneys, one ounce of fat.

465 As usual out here, you do not pay a person in cash for per-
237 forming a service of this kind; there is some recognized perquisite. In this case Kalbi considered that he would be handsomely remunerated if he might have the guts. We did not covet them ourselves, and gladly acquiesced. They are much [534] valued. They will give you strings for your zither (many people, including Kalbi, make beautiful zithers for themselves), and for your bow; they serve as thread to sew your long boots and your skin sack, and you put them to a hundred other uses. Others of our retainers laid claim to the wool, the skin, and various other items. Later Kalbi gave us a demonstration of skin-curing and -kneading.

291 The long native boots are extremely comfortable-looking, [281] like long-legged moccasins, and their construction is an elaborate art. Ibex skins are preferred, but ibex have nearly been killed off and other leather has to be substituted. The soles may be made of cow-hide. Boots are precious things, so however cold it is you take them off when you come to a very rough piece of ground or want to walk through water. At best the unlined boot is not over-warm, and really luxurious people wear woollen socks or stockings inside if they have them. The women can knit excellently well, but it is very rare for anyone

ins bər ečaí.i ks . . . just have a look at P. (and see) what he is doing. 126.7. *ws ʌltʌn sis . . . nwn bərəribʌn. Bərə.imʌn ks šwə ərpʌčər ɣʌšil bitsə* The two men go and look. When they look (they see that) he has excellent firewood with him. 126.9. *bərə.imi ks* is a stock phrase: "when he looks (he sees) something is happening . . ." i.e. "he looks and sees something is happening". *hik ks bʌrəɣʌn* let us have another look. 122.18. *in yər nupərʌn . . . gutsərčai* he proceeds, looking straight ahead. 122.17, Cp. 14.4. *iŋi.ulo kərwər bər'mumo* she looked in his beard for lice. 282.10. *yʌrs ap'ərʌnum* not looking down. 52.2. Cs. -**ʌbərʌnʌs*. 000

bər'enč watching, look out, H. *rwtrzrw*. — *bərenč ns baei*, he is keeping a look out. *pfu bər'enč* (*ištʌs*) pl. *pfu bərəŋ* to kindle) an alarm fire, beacon fire. (From *bərənʌs*).

bər'es, *baw'ss*, Pl. *bər'əšo*, N. *bʌris*, Pl. *bʌrəšo*, x artery, vein, pulse. — *bərəs burt humʌlkum bi* his pulse is very quick. *ja jis b'ərəsər bər'en* examine my life's artery, i.e. feel my pulse. 146.19.

b'ərginʌs, pl. *bərginʌšo* x.

1. Edging round rim of anything.
2. A small piece of wood, charcoal etc. used in repairing a hole in a "mashk"[1] The skin adjoining the hole is gathered together round the *bərginʌs* and is secured with ligatures above and below the latter. 415 ●
3. A stick used when producing ghee to test whether the milk has become sufficiently solid. The stick is placed vertically in it, and if 234

71a

[1] [a skin bag for carrying water. — Analyst]

polo-stick. V. 228.14, 230.8,9. (Cp. *d°-al.ss, dvlas, dvli.ss*).

dolgus pl. *dolg.ẽs, dolgvyans* oil-bottle (small pumpkin holding about 2 lbs. of oil, used for holding apricot-kernel oil, a woman's cosmetic). 208.2. (Cp. Sh. *tolgus*).

'*vmiyas, dvmiyas*, (also *dvmi.ss*) *dvmiy-* Impv. *d'vmi*, Ppa. '*dvmin* v.t. to spill, pour out, empty out, throw out (water, wine, oil, milk), to bale out, ladle out (water, grain). — *ſiltz gf'ctiq tsilv nzkin al.sts.sv d'vmitsn* putting the ashes of the wick into water they pour them (water and ashes) out in the "*al.sti*", 214.4. *tsil vgvn yolkolom d'vmin.ss* they baled the water out of tank. 262.19. *tsil dvmivn gvn ſ'alsy eli* throwing out the water, wipe this (vessel). EOL. (Cs. of *dimiyas*. Also recorded as *dvmiy.ss*. Apparently not connected with *dvmi.ss*).

dvn, pl. *dvniq, dvnniq, y.*

Na. has *dvni* for the sg., and possibly also for the pl. He has also a genitive or adjectival form *dvnvvn, dvnnn*. There is also an oblique form *dvnno*.

Year.

1. For "this year", "last year", "next year" etc., v. § 412. b.
2. With *Numerals* the singular form is often used instead of the plural. *The numerals are in the s forms.*
3. The uninflected form of the noun can denote either the period of a particular year or of a series of years:
tsnini gvr dvn ki bin last year and the year before that it was (still) there. 214.12. *hervvn.ss dvniq*

125 b

000 (this) evidence, i.e. I testify with conviction. Pre.

gwaeiow St. Pr. 2nd. sg. of *gwi.e you lost one! fugitive! (a term of contempt). H. *fwori, lwwrvig*(?). 284.11.

gwy.ee, gwy.ee v. 2. gwy.ee.

gwyeno, gwyeno variants of gw.eno thy own. 44.17. 106.22.

gwy.ehom Kashmiri.

gwyel v. gwy.el.

gwyell -ewo x ladle v. gwy.elt.

415 1. gwy'ow pl. gwy'owsonb x grinding-stone (an oval stone with which things are ground by hand on another flat stone, sal). (Sometimes recorded as gow).

000 2. gwy'ow, gwy'ow, pl. gw.owb, gw.owb, gwowdo x small field (intermediate in size between *kleyhow* and *tw*). (Also recorded as gow).

gwowo livelihood, subsistence. Pre.

gwyw v. gwyw.

gwyw'g.ee v. gwyw'g.ee.

gwy, ggw v. gw, snow.

Y.

(See also under g).

Initial y- was in some cases pronounced by Ke. as g- and is sometimes similarly represented in EOL's Nagir records. Regarding the pronunciation of initial y- as gy- vide Gram. p. XXVIII l. 6 ff. and p. XXX Additional Note.

It is possible that a "retracted" ɣ corresponding to g occasionally occurs, e.g. in ɣiw.

Initial y- is changed to an unvoiced step after the negative prefix a-, the n-prefix of the Pps., and the causative *-ɔe-. I think that the resulting sound is <ɸ.

176b

000 a bath and put on fresh clothes. 22.6. ɣuɛɛlu.ɛ *ni.ɛf nuʃɛɣ* saying the prayer for the washing of the dead. 310.6. *ivum iuɛr . . .* ɣuɛɛl *eʃuʃi* he washes the deceased. 310.7. *Ar. Fra.*

*.ɣuʃ pl. *.ɣuɛɛɛɣ* y woman's privy parts, vulva, IUB. H. *farj, ḳarmgarḥ i 'auraṭ.* Only recorded in the singular: *muɣuʃ.* 330.7. (McK. gives *muɣuʃ* = vagina).

ɣuʃ(ikɛ) QUB leprosy, H. *juzaami.* — *ɣuʃ(ikɛʃɛ bi.ɛɛ.i* leprosy. *ɣuʃ(ikɛʃɛ w.ɛloɛ.i* he has contracted (*lit.* fallen into) leprosy.

ɣuʃ, N. *g-*, pl. hmf. *-uɣɛ, -uma*, N. pl. *-uɛuɛ* deaf. — *ɣuʃ numa.ɛn aby'eljoɛ.i* being deaf he doesn't hear.

415 ɣuʃi, pl. *guʃuɛɛ, guʃimɛɛ* x soft leather bag (used for holding gunpowder for charging a gun\.— *ɣuʃi.ɛlum milɛ.ɛɣ* gunpowder from the bag, i.e. for charging a gun. (Cp. Sh. *ḳurti*, Kho. *ɣuti*).

uʃuɣuɛ pl. *ɣuʃuɣuɛɛ, ɣuʃuɣuɣuɛɛ* x hole in ground (small in comparison with *fiɛ*); hollow, depression. — *gfiti mɛkuti ḳumɛin ɣuʃuɣuɛ eʃuɛ* they make a slight depression (with the thumb) in the middle of the cake of bread. 330.5.

343 ɣuʃuɛ *-iɛɛ*, N. pl. *guʃuliɛ*, x big wicker container (narrower at mouth than base), N. "basket for grain".

(Cp. Sh. *guʃuɛ* a cylindrical wattle-and-daub structure of above mentioned form (3 or 4 feet high and 2 or 3 feet in diameter at base) in which grain is stored on the roof of a house).

000 ɣuʃum, ɣuʃ'um, N. *g-, -iɛɛ* deep. — *gfuɛimɛɛ ɣuʃumiɛɛ bi.ɛɛ* the ponds are deep. (Cp. Sh. *guʃuɛmɛ*, deep).

ɣuɣ.ɛɣ, ɣuɣ.ɛɣ, *.ɣuɣ.ɛɣ y pl., N. *guɣ.ɛɣ*, double pl. *-iɛ'ɛɣ*, human hair (of

000

Aʌʌ ʤʌʌ IUB. simple and stupid, honest and simple, H. *sīdhā lokh*, *sīdhā sādhā*.

Aʌʌ Aʌʌ, AʌʌAʌ, AʌʌAʌ x y; *bin bin* h.

1. One another, each other. V. § 134. 96.7, 154.13, 156.3.
2. **Aʌʌ Aʌʌ** one each. V. § 207.

(See also references under **Aiʌ**).

Aʌʌi sg. and pl., double pl. **AʌʌiʌʌA**, x kernel (of apricot, peach, cherry etc.), apricot-kernel, H. *girī*. — *badāmo Aʌʌiʌʌ bi* it is an almond kernel. *badāmo Aʌʌi biʌʌ* there are almond kernels. *ərlo čukʌʌ Aʌʌ'i ərʌʌ* they make (ready) 2 chuqs of apricot kernels. 308.1. (Cp. Sh. **Aʌʌi**).

Aʌʌik -ərʌ x.

415 ●
531

1. Big wooden vessel for food (shallower than a bowl, and deeper than a dish or platter). — *maltāio Aʌʌik* a dish of butter. 340.1. Cp. 340 13–19, 342.1,2.

Regarding the old Bop/au hanika at Baltit and Yasin see Text No. XIII, p. 208.

The former, said to date from the time of Alexander the Great(?), I have seen and handled. It is cut out of a single piece of chenar wood and is 29" in diameter. The upper surface presents a gentle uniform concave curve, and bears 8 sets of lines, each set consisting of 3 slightly incised lines. It is crossed by four copper bands which intersect at the centre and divide the circle into 8 equal sectors.

On the underside and towards the centre four protuberances of wood have been left to act as feet. Nearer the circumference 4 iron handles are attached to it by iron chains.

000

jʌti, jɐti x. 415

1. Wooden dish or vessel covered with skin with the hair on it (the skin is sewn or tied on to the dish). Used for fetching flour in: "*jʌti dilsu.in*" *nosn dowtsun i·i dasin dʌɣowʌŋs modeljai.i* saying "bring a *jʌti* (of flour)", and making them bring it, he himself sprinkles the girl with flour. 298.9, — *jʌti.ulo dʌɣowʌŋ dusun* fetching flour in a "jʌti". 306.7. *dʌɣowʌŋs jʌt'i·* a "jʌti" of flour, 338.19.
2. A measure of grain etc. (about 3 lbs.). — *alt'ambi jɐti* (*8 jʌti*) = *1 ɣerbu·l* = 24 lbs. 804

   The single *jʌti* is equivalent to the *hiċuṭi*, and the Sh. *kai.i*.

   sʌbuɣr jɐti four "jʌti" (*sʌbuɣr* being Wakhi for 4). 342.18.

jʌtpʌt. V. 240.3 and footnote. This form is denied by QUB. Substitute for it *joṭpʌt*. 000

jʌfuɣr, jʌfuɣr.

1. Quince (x fruit, y tree). P[illegible]i.
2. Knot in shape of a quince at end of thong etc.

   (Cp. Sh. *ċʌfuɣr*, quince).

jʌwuɣn, v, *juwuɣn*, youth. Prs.

jai.i namuɣz prayer-mat, praying-carpet. Prs.

jau stʌs.

1. To hold a thing in the fire and burn it.
2. To weld two bits of iron together.
3. To join falsehood to truth.

   (In this combination of meanings there is perhaps a rough analogy with the various uses of the English "*forge*".

   The word was given by IYB with reference to the phrase:

217 a

000

bilʊm he had a golden horn on his head. 376.2. (Cp. Kho. *kʌpaˑl* and *kʌpʌl*; Sh. *kapaˑlo*, *kapʌlo*, head, skull; Skr. *kapāla* skull).

kʌpiˑnes N. pl. *kʌpiˑnešo* x step, foot-notch on log-ladder.

(The Hz. form is *gʌpfiˑnʌs*, step of stair).

kʌpo, *kaˑpo*, *-muts* x cuckoo. v. s.v. *gʌkʌći*.

415

khˈʌpʊn, pl. *khˈʌpuyo* x spoon, dipper, ladle. Originally all were of wood, but one may now say:

huˑnə khˈʌpʊn wooden spoon. *guˌiˑski kʌpʊn* a "Wakhi spoon", i.e. spoon with bowl set sideways. *ćok kʌpʊn* upright spoon (the handle rises perpendicularly from the base of the bowl for three inches and then turns back horizontally). *kʌpʌnulo*. 328.10,11. (For *khʌpʊnulo*). (Cp. Sh. *khʌpaˌi*, *kʌpeˌi* wooden spoon; Kho. *krpiˑni*).

000

*-*khˈər*. Reflexive Pronoun. -self (oblique cases), v. § 144. — *ja jijeˌi ʌkhərər yʊnˈikṣ̌ staˑm* I myself did evil to myself. *ikhərər faiˌrda ˌetʌs* one who does good to himself, i.e. a selfish, self-seeking person. *ʊˑ ʊˑi ʊˑkhər ʂgʌnʊmʌn* they themselves killed themselves.

As the object of a transitive verb *-*khər*, whatever its number or person, ranks as 3rd. sg. hm or x.

kʌrəgʌḍi -muts x big wooden props supporting aqueduct, Bn. syn. *huˑnə dʌnaˑto*. — *Baltittʊm kʌrəgʌḍimʊtsˌ xʌl hʌn . . . buˑaˑn diˑmi* a cow came from Baltit down by (in fact, under) the aqueduct. 186.3.

kərʌgʌḍo strong, stout.

kʌrˈʌki N. "clapper that helps to pound rice".

2286

000 *tɔrʌm*, v. *thʌqʌm*.

1. *tɔrʌq*. 242.15. V. s.v. *tɔɖʌk*.

2. *tʌrʌq* Hz. & N. poor.

tʌrau, v. *tʌɖau*.

thɔr'enum, pl. *thɔr'eiko*, *thɔr'enumɪšo*, N. *tʌreya·ko*, narrow. — *gʌn ʧʌr'enum bila* the road is narrow.

thɔr'es, pl. *thɔre·šo*, orphan (lacking both parents, or one). — *yu·u* (i.e., *yu·y*) *ʌpʌm thɔres* fatherless boy. *mu·u ʌpʌm thɔres dʌsin* fatherless girl. *i·mi ʌpom thɔres* motherless boy. *mumi ʌpom thɔres dʌsin* motherless girl. *u·ŋ tɔres hile·s* you fatherless boy. 70.22.

(Cp. Sh. *thɔre·s*, parentless orphan).

ʧhɔr'i·, *-muts* x polo-ball.

Originally local, made of chenar wood, now of bamboo-root, imported from India.

theri·tse du·n catch the polo-ball. *ʌme·ulo tɔr'i yʌmi* the polo-ball hit my tooth. 158.11.

(Cp. Sh. *ʧɔr'i*, GB *ʧhairi*).

● 415 *tɔriŋ -ičiŋ*, N. pl. *-ičʌŋ* y an animal's skin prepared for use as a bag for holding milk, butter etc.; also inflated, for rafts, or as a support for swimming. H. *mʌšk*. — *marvči* (QUB *marvči·s*) *tɔriŋ* a chillie, capsicum capsule.

(Cp. Sh. *tɔri·ŋi*, skin for holding milk).

000 *ʧ'ɔriŋ*, *tɔreŋ*, pl. *ʧ'ɔri.ʌŋ*, y gap, hole (large). — *tɔrišʌn bʌlimi* a (big) hole appeared. 54.5.

tɔrk -ičʌŋ. y byre, hut for animals, IUB *mʌwe·ši rʌkhne ka mʌkʌn*. — *bu·a tɔrk* cow byre. *huy'e·ɔ tɔrk* sheep and goat house. 108.23,25, 386.9.

tɔrk'ʌn, *tɔrkʌ·ʌn*, *tɔrk'ʌn*, pl. *tɔrk'aiyo* h a person who is not liable to have to carry loads. 342.7.

346 b

c. Miscellaneous other foods:

262

bʌʃʊrɨŋ.	*čhʌp.*	*hovi.*	*pušür šʌk* N.	*šʊt.*
biŋ.	*ɖaudo.*	*mʌnoʈiki.*	*pfuʈʊk.*	*tsʌmik.*
bʊrʊki.	*haula* N.	*mul.*	*šərbʌt.*	*ʊtsiyʊnʌs.*
čhʌmʊs.	*hoč.*	*pulʊn.*	*širča* N.	*wərk.*

7. **Vessels, Utensils etc.**

a. Bags and Sacks:

415

bʌldakɾš.	*girgin.*	*khʌɪvʌš.*	*mʌšk* N.	*sərmʊls.*
bʊtʊrn.	*ɣʊti.*	*xʌlta* N.	*mɛɾš.*	*tʌɣər.*
gʊŋɾš.	*khʌl.ʌɖu.*	*xɾlta.*	*qap.*	*tərin.*

b. Baskets.

čhoʈkʊs.	*čʊr'a.*	*giran.*	*ɣʊtʊl.*	*khʌrɛʈi.*	*thʌli.o.*

c. Vessels and Containers:

bʌɖʌlik.	*čilʌmči.*	*hanik.*	*mʌšərba.*	*qimɾšdʊn.*
bʌɣʊndʊkɾš.	*čhurkʌs.*	*imʌkɾš.*	*pfʌta.*	*sʌkʌɣ.*
bʌli.	*dɛlgʊs.*	*isʌn(?).*	*pfʌtʌsʊndʌl.*	*tʌšpi.*
bʌlošš.	*dʊrʊtsʌk.*	*jʌti.*	*pfɪrko.*	*tʊspur.*
bire.	*goɖʊr.*	*khʌči.*	*pfʊl.*	*tʂ.hʌɣʊr.*
bʊɖok.	*gʊrkʊn.*			

8. **Games.**

524

bʌbʌl.	*čyʊ čyʊ.*	*gʌʈʌl bʊla.*	*tʌtʌq.*	*tʂ.hʌɣərʊ.*
bʊla.	*dʌɣu dʌɣu.*	*tʌmbʊk.*	*ʃʊskʊri.*	

9. **Supernatural Beings.**

776

bilʌs.	*ɖʌɳʌlʌʈhʌs.*	*jʌʌdʊrʊ.*	*pəri.*	*šʊlʊrlikɾš.*
bʊrin.	*hɪr bilʌs.*	*jɪn.*	*pfʊt.*	*yʌčhɛni.*

10. **Words relating to CEREMONIES, CUSTOMS etc. or Objects which have no English equivalent.**

000

bʌʊi.	*bʊpfʌu.*	*dʌni.*	*ɣərbɛl.*	**-mi nʊmʊrʊɛn.*
bʌr.	*bʊrʊki.*	*dərmʌn.*	*ɣərtsʌpiš,*	*otʌq.*
bʌrɾš.	*bərʊri.*	*dʊrk.*	(*ɣʌltʌpiɾš*).	*ortiki.*
bʌk bɪk.	*čʌnčʌn.*	*dʊxʌu.ʊkʊts.*	1. *ɣʊn.*	*pʌlʊs.*
bʌlgʊrin.	1. *čhʌngü.*	*gʌrljo.*	*irlbʌn.*	*pfʌnɪs.*
bərginʌs.	*čhʌs.*	*grnʌmi.*	*kʊrli.*	*phʌqɪs.*
berits, v. also	*čɪrʌrqnʌrmʌ.*	*girʌns nɪʌs.*	*xər.*	*phʌrətsɪn.*
page 421.	*čokʊši.*	*girgɪš.*	*laješ.*	*pəri sa.*
bɛrɪski.	*čop.*	*guč.*	*mahər.*	*pʌsʊm.*
bɪrʌl.	*dal dal.*	*ɣʌn.*	*mʌnoʈiki.*	*pfi.*
bɪts N.	*ɖʌmbu.*	*ɣʌnkɾš.*	*mʌšʌla.*	*pi.ʌqmər.*

322 that I have seen performed, I am not too sure that
[177] our wood workers could teach them any new tricks. The thing they're short of is suitable wood.

[415] One of the important functions of the wood turner is to fashion bowls which are made out of either mulberry, willow or apricot wood. The wood turner also
[352] makes charpoys, chests, jewel boxes, bowls and chairs and I believe he is capable of making anything that can be fashioned out of wood.

461 One definite thing impressed me about these various craftsmen and that was the fact that time was meaningless. Their craft was the important thing. Whatever had to be done had to be done right whether it required an hour or a day or a week.

461 There were many things that I would have liked to
126 purchase or arrange for but some of them would require days to produce and it was not my desire to hurry anybody. After seeing their pleasant way of life, I had no intention of disturbing it. Whatever was available that I wanted, I would take with me. Anything else could be sent on or else I would do without it.

000 needed animals in the world.

231 It is clearly and distinctly established that Tibet, for example, could never exist and people could never live in that part of the world if it weren't for the yaks and yaks are native only to that part of the world —yes, wild ones, I mean. That's where they were originally found and tamed. They still roam wild on some of the higher inaccessible elevations and plateaus in that part of the globe.

No one will attempt to deny that our cow is a most useful and practically essential animal. It gives milk from which we make butter, cheese and cream. We use the carcass for meat and the hide for shoes, baseballs and many other articles but, to the best of my knowledge and belief, the cow as it is today actually couldn't look after herself in the northern latitudes and pasture food must be provided.

[492] Well, the yak does everything a cow does. Besides that, it is one of the finest beasts of burden. Then, too, it is the surest-footed animal to be found anywhere. It can, and often does, forage for its own food. It can live off practically nothing. It is suspected that it can find sustenance in a bit of grass or roots or even a bit of coarse, uninviting (to any other animal) herbage.

[492] [241] Like our cow, it takes to domestication readily. Both the Tibetans and the Hunzans use them to work their fields and flail their wheat, barley and other grains.

231 237 [283] From the wool on its back, belly and head comes the toughest of woven fabrics, from which is made the sturdiest of clothes for the people and tents for their homes. Wherever you see rope in Hunza, you can be sure that it was made from braided or woven yak hair.

[291] [415] [501] The hide is used for most everything . . . boots and shoes, of course, and water containers and skin boats, which are the means and mode of transportation across and up and down the dangerous rivers

I had never seen oil made or rendered from any fruit, food or grain and I asked if I could be allowed to witness this process from the beginning. Arrangements were made and I went to visit a plain ordinary Hunzan house where the mistress was prepared and willing to demonstrate the making of apricot oil. 252

The lady and some of her children sat on the floor with a neat stack of apricot stones beside them. Then she and one of her youngsters took each individual stone and split it open with a rock. The meats were taken out and piled into a stone mortar. Then, when they had filled the mortar, the lady got her pestle and began to pound the kernels until they were made into a meal. Next, she rubbed it with her hands until it was worked into a paste. This she placed into an iron skillet, which was placed over a three-sided stone stove. Then she broke up some small chips of wood that she had ready, ignited them and moved the pan about over the heat until it began to warm up. She kept rubbing and kneading the meal with her hands in the skillet until it got quite warm—but not hot, for she used her hands for turning it in the pan. [412]

Then, she lifted up the mass and put it into a round, solid, earthenware or stone receptacle about 12 inches in diameter, with the sides about two or two and a half inches high. She kneaded this with her fingers and knuckles firmly, much more firmly than one would in kneading dough for bread. [415]

Then, a tablespoonful of water was poured over the meal and the massaging process was continued. It was explained to me that sometimes tea is used instead of water. If the pits are bitter pits from the wild fruit, plain water is used, but for sweet pits from the propagated apricots salt water is used.

The bitter pits are gathered from the trees that grow [222] [373]

A farmer who owned and worked 10 acres of workable land might be able to afford to slaughter a sheep, a goat or a bullock once a year. Yet this luxury could not be dreamed of by the farmer with but one acre.

Also, while winter lasts, a glass of wine made from Hunzan grapes is enjoyed occasionally . . . but chiefly by the male head of the household.

Knives, forks and spoons as are used in the West are not seen in the average Hunzan home and even earthenware plates are rare. But cups and earthenware bowls are to be found in most homes. Wooden bowls fashioned out of walnut by the wood-turner of the village are also used in many homes.

The rooms are quite bare in most homes. Furniture is a luxury and a rarity. In the homes there are found usually a chest, a chair or a couch and a table. Shelves to hold dishes are seen in most every home. Occasionally, a dresser or cabinet can be found. The floor in an average Hunzan home is an earthen one with a large square hole in the center for the fire. Then, of course, there is a large square hole in the roof to allow the smoke to leave and to allow light to enter, for there are no glass windows. This is fully open in the summer but during the colder winter days the hole is kept partly or almost closed. This is the chief contributor to the eye troubles which affect many people in Hunza, as mentioned elsewhere in this book.

At one time little or no money ever entered Hunza and the meager trade that they did do with passing caravans was by means of barter. The caravans coming through from China would bring cooking utensils, cloth, silk, tea and other commodities. For these, the people of Hunza would trade some of their crops or would work as coolies, porters or bearers.

During the past few years a bit of money has come

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

as his trophy room. There, neatly laid on a long table, was a beautiful ornate set of silverware, a three piece tea service. It was the most unusual and elaborate design I'd ever seen. I recognized it as the leaf of the chenar tree, which is similar to our maple. I do not profess to be a connoisseur or one who appreciates objects of art, but I did recognize this as being something especially fine and unusual.

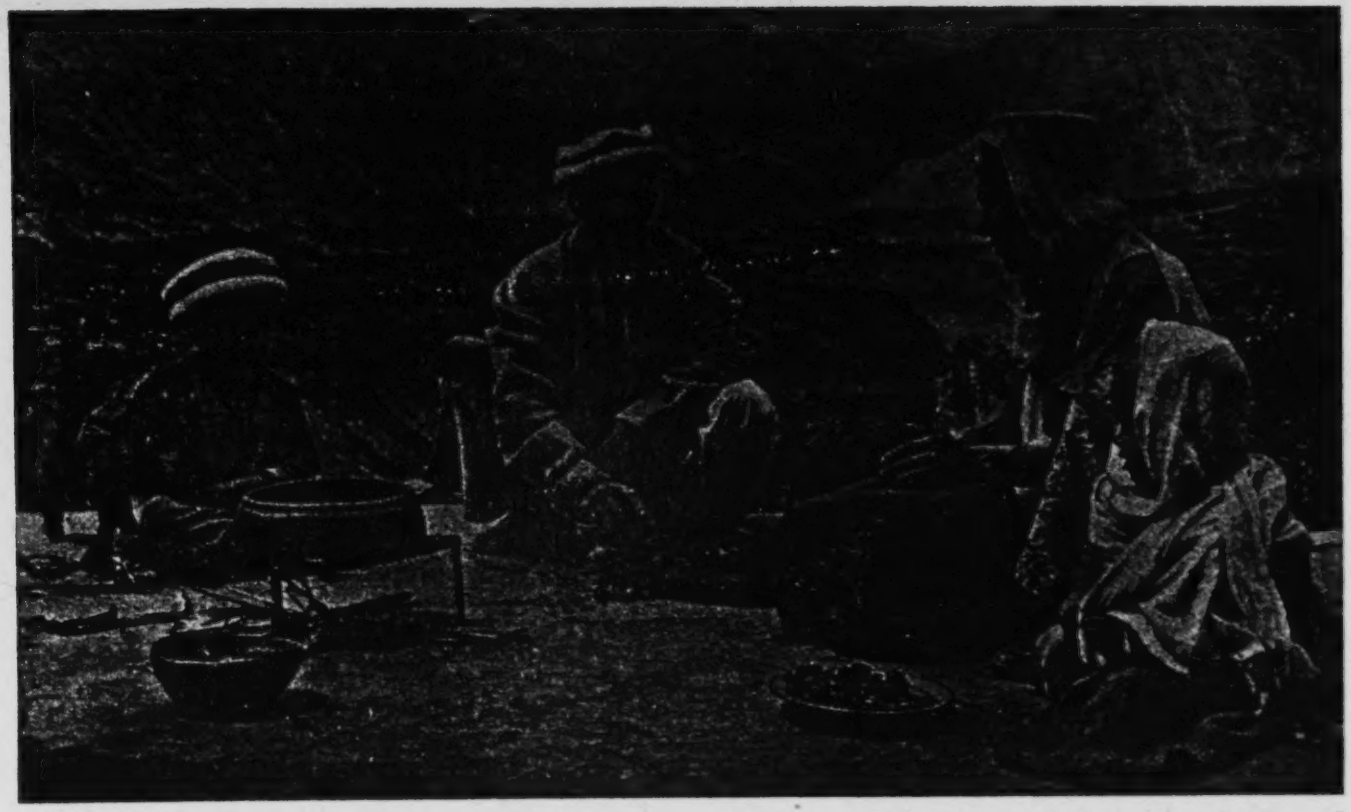
He said, "This is from the Rani and I. I hope your wife will like it!"

He then presented me with a most unusual cane. It is made out of some native Hunzan wood, white in color—chenar I imagine. The handle is made very ingeniously, so that you have something to hold firmly in your hand, as well as a place to rest your thumb. Then the entire length of the cane and the handle were studded at regular intervals with what the Mir explained were pieces of ibex horns.

Ibex are found in the hills. They are a wild mountain goat, usually found above the snow line. They are a good sized, hefty animal, standing between 3 and 3½ feet high at the shoulder. They're sturdy beasts as they well must be to live among the highest and most precipitous hills in all creation. For agility there is no animal that can match them. They are crowned with long ridged horns curved backwards, usually black in color. These tough, imperturbable mountain goats reminded me of the people of Hunza and I thought there was a great deal of similarity between them. They are, as far as I know, afraid of nothing.

I'm not a hunter—I didn't go after them. Some of the men said they could be found readily. Others said you had to go far up into the mountains in order to find them. But by the number of horns of the ibex I saw in Gilgit, Baltit and all along the route I traversed,

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza
[P.48-A]



FAMILY LIFE on Hunza's flat roofs bespeaks the country's dry climate and the cramped quarters that prevail inside a typical stone abode, forcing inhabitants to seek increased living space in the open. A meal is being prepared, *above*.

133
252
291
362
415
516

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P.43-B]

256
291
516

GRINDING of barley and wheat, *above*, is done by centuries-old technique.

142
252
291
●415
516

CHAPATTIES are the end product of the country's milling and baking.